

S2 *POPULAR CULTURE IN*
KARNATAKA

seriously and says again in tones of
 persuasion: "Look
here soul. Let by-gones be by-gones,
 bury the past
and love God and live in thought of Him
 from now
on." Mere knowledge and ceremony are
 no good, he
says, in another place. Liberation comes
 not without
realisation, come whatever else will.
 Read the *Veda*,
 study the *Shastra*, wrangle in
 disputation and win;
^without realisation liberation is not.
 Travel to Kasi,
 dwell in a forest, wear the scholar's
 embroidered robe
on the body. Without realisation
 liberation is not.
 Practise austerities, parade your
 cleverness; shout the
name of Vijaya Vittala Himself; without
 realisation libe-
ration is not. He repeats in another
 piece that it does
not matter where he is, the man who is
 not for God;
when if he utters God's name without
 intermission,
he will not reach eternal life. It matters
 not whether
he is in God's presence or far away, the
 man who
does not know the self. He saw men
 talking gossip
and admonished himself against such
 waste of time.
Men should not speak evil of another, nor
 talk of his
conduct. What have they to do with
 him? Who is
he and who are they to talk of him? Do
 they share
in his sin? If he is good he will live.
 If he walks
aright his lineage is saved. In another
 piece he con-
fessed to God that he had sat in silence for
 meditation
and shown wondrous qualities to the eyes

of men but
"had not given up the self and had
been worst of
Truman creatures. He had not a jot
either of wisdom,
or unwavering faith. Nor had he given
up desire*
He told God who is said to meet every
wish of his
devotees that he had been a sinner
before Him and
Pegged Him not to remember his failings
against him.